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### HESELING'S "NEO-GREEK PENTATEUCH."

*Les cinq livres de la loi (le Pentateuque): traduction en néo-grec publiée en caractères hébraïques à Constantinople en 1547, transcrite et accompagnée d'une introduction, d'un glossaire et d'un facsimile, par D. C. HESSELING (Leiden and Leipzig, 1897, 8vo).*

ONLY very few learned Jews in the Occident knew that there existed a printed translation in modern Greek in Hebrew characters, with vowel-points, and yet it exists in eight copies, as far as I know at present. This translation, together with that in Spanish, was most likely intended for the schools to which the Greek Jews went, and for the exiles from Spain, not for the synagogue, since the prophetic lessons are promised on the title-page in the same volume. In this century of philological research, the Jewish-Greek is sure not to escape notice. Indeed, M. Legrand in Paris, and M. Lazaro Belleli of Corfu, have drawn attention to the printed Greek Pentateuch, and our author, in the present volume, not only publishes the Hebraeo-Greek text in Greek characters, but gives a preface which is exhaustive in all respects, in three chapters. I. On the polyglot Bible of Constantinople, and the description of it (giving more detail than M. Belleli), the number of copies of the Constantinople edition and the places where it is found. Dr. Hesseling follows the copy of the Rabbinical school in Breslau, where are found printers' corrections which are not found in the others. This kind of correction, to be found in one copy and not in another, is not uncommon in the sixteenth century. When a mistake was shown to the printer, he did not re-issue the sheet, but had it corrected. In the second chapter, Dr. Hesseling treats of the writing of Greek in Hebrew characters. III. treats of the fidelity of the translation, and of foreign words in the Jewish-Greek translation, viz. Latin and Romance, Slav and Turkish, dialects borrowed from the nations among whom the Jews dwelt. In the fourth chapter, our author treats of grammatical peculiarities in the Graeco-Jewish dialect, which are mostly derived from the Jonah MS. in the Bodleian Library and that of Bologna. This text, as well as some others written in Hebrew characters, will, I hope, be prepared for the press by the help of our author, and then we shall have an *apparatus criticus* for the Jewish-Greek dialect in the Middle Ages. The reproduction in Greek characters, from the Hebrew in the Constantinople edition, follows, with variants from the editions mentioned above.

P.S.—Since the above was in type, M. Belleli, who came to Oxford to examine the Hebraeo-Greek Pentateuchs in the Bodleian Library, has called my attention to certain slips in transcription in Dr. Hesseling's edition. For instance, in segolate proper names the second ε is wrongly omitted, as Ἰέφθ, Πέλαγ, Πέρης, for יֶפֶת, פֶּלֶג, פֶּרִיץ. In Gen. xlix. 16 and 17, Dr. Hesseling takes the proper name יֵן for the Greek conjunction ὅταν, thus destroying the sense of both passages. In Num. xxx he gives ἐχώρισε several times for ἐμπόδισε (יָנִי) through misreading כ as כ and כ as כ in the Hebraeo-Greek text. Again we find αὐτῇ (אֵי) for αὐτοὶ (אֵי) as well as ἔφυγε for ἐπήγε, φάη for πάη and vice versa. In Gen. xxx. 8 the editor reads δόσε where the Hebrew (תָּנִי) shows δόσε to be correct. Most of these faults might have been avoided if Dr. Hesseling had been assisted by a Hebrew scholar when engaged in preparing his text.

### BUBER'S "AGADATH ESTHER."

אגדת אסתר. *Agadische Abhandlungen zum Buche Ester nach einer Handschrift aus Jemen, mit Vergleichen einer zweiten Jemeners Handschrift aus der Oxforder Bibliothek, Cod. e. 57, zum ersten Male herausgegeben und mit Anmerkungen versehen*, von SOLOMON BUBER. (Krakau, Fischer, 1897.)

THE well-known critical editor of Midrashim continues his very useful work with a Midrash on the book of Esther according to a Yemen compilation. I regret to find by his dedication that he has lately lost his son Meir, born in 1850; may God console and continue to him strength to pursue his learned work, more especially in the publication of the *Yalkut Makhiri* on the Psalms, which is in preparation. The present Midrash is carefully edited, as Buber's editions usually are, from two Yemen MSS., the one in his own possession and the other in the Bodleian Library. Both were written in the seventeenth century; the second is the more complete. The compiler made use of the Talmud and the usual Midrashim, except those of the *Rabbá*; the Midrash Abba Gorion (see Buber's ed. Wilna, 1886) occurs only in the Oxford MS. Many unknown Midrashic pieces occur in the Yemen MS. The date of the compilation of the present Midrash, says Herr Buber, is difficult to fix; all one can say is that the compiler used Alfasi's and Maimonides' writings, both of which indeed were frequently copied in Yemen. It seems to me that the work was compiled in the fourteenth century at the earliest; in that century many such compilations